

The Pilgrim Spirit

GEORGE MILTON JAMES

BR

85

.J37

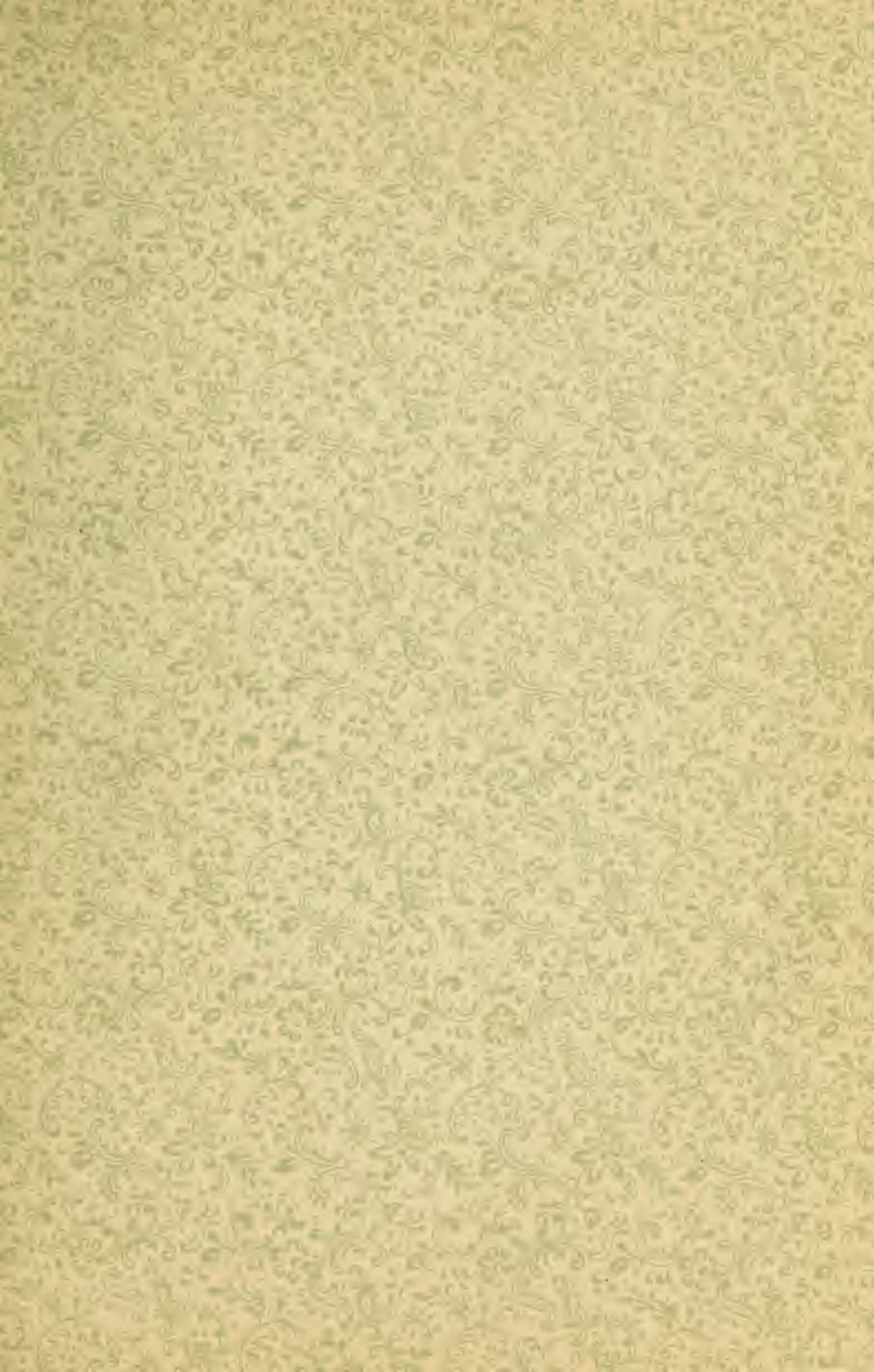


Class BR 85

Book J 37

Copyright N^o

COPYRIGHT DEPOSIT.



THE PILGRIM SPIRIT,
AND OTHER ESSAYS.

BY G. M. JANES, A. B., B. D.

WAYSIDE SKETCHES (OUT OF PRINT.)

THE PILGRIM SPIRIT,
AND OTHER ESSAYS, \$1.00.

SUN PRINTING COMPANY,

PITTSFIELD, MASS.

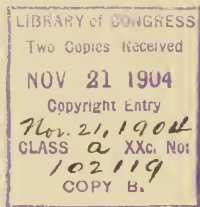
THE PILGRIM SPIRIT AND OTHER ESSAYS

BY

GEORGE MILTON JANES

PITTSFIELD, MASSACHUSETTS
SUN PRINTING COMPANY
1904

BR 85
J37



COPYRIGHT, 1904,
BY GEORGE MILTON JANES.
ALL RIGHTS RESERVED.



FOREWORD.

This volume of six essays is the result of the writer's thought on the idea of the growth of humanity towards nobler moral and spiritual ideals, and a common purpose runs through the entire book. The aim has been to think things through to their ultimate foundation and to build on the rock. The search for truth is the highest vocation of man; he who seeks will find. Truth is not a "deposit," but a spring of living water for the refreshment and revivifying of man's spiritual nature.

The essays are published at the request of friends, and the hope of the writer is that they may be helpful to all seekers of the truth which makes men free.

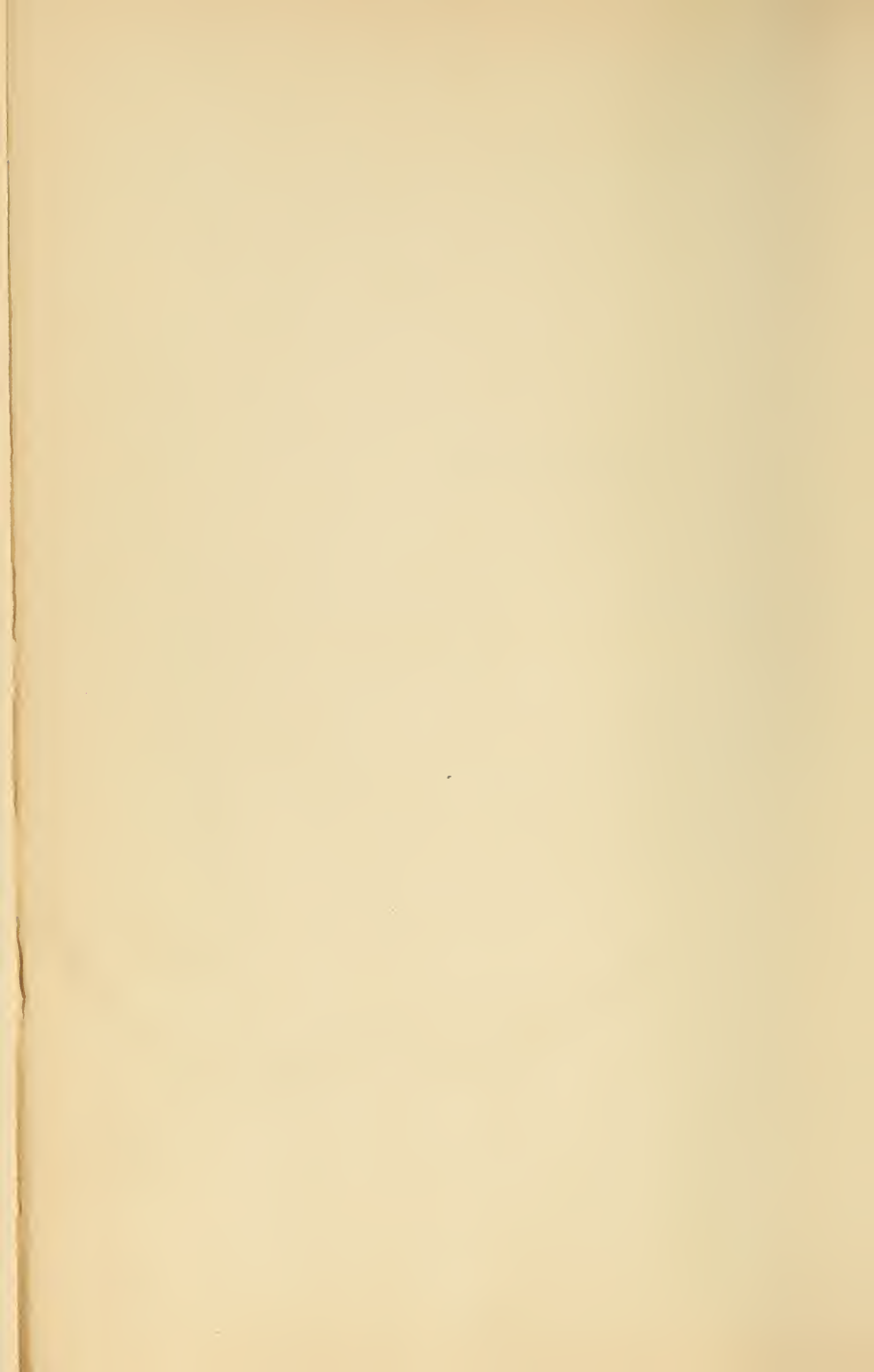
GEORGE MILTON JANES.

Becket, Mass., November, 1904.

TO MY MOTHER
AND
TO MY WIFE
THIS LITTLE BOOK IS
AFFECTIONATELY
DEDICATED.

CONTENTS.

I.	THE PILGRIM SPIRIT,	11
II.	PERSONALITY,	29
III.	A MODERN GAMALIEL,	39
IV.	THE HEBREW PROPHETS,	51
V.	CHARACTER THROUGH STRUGGLE,	65
VI.	THEOLOGICAL VIEWS,	79



I.

THE PILGRIM SPIRIT.

*"'The old gods pass,' the cry goes round,
'Lo! how their temples strew the ground';
Nor mark we where, on new-fledged wings,
Faith like the phoenix, soars and sings."*

Richard Le Gallienne.

*"Progress—man's distinctive mark alone,
Not God's and not the beast's.*

God is, they are:

Man partly is and wholly hopes to be."

Robert Browning.

*"Identify yourself in youth with some righteous,
unpopular cause."—Whittier.*

*"Ye shall know the truth, and the truth shall make
you free."—John viii. 32.*

*"All the great beneficial movements among man-
kind have been the work of determined minorities."*

—J. A. Froude.

THE PILGRIM SPIRIT.

The progress of humanity is in cycles. One age seems preeminent in its influence and, like the ocean, a period of storm and stress is followed by one of quietness during which the fruits of revolutionary periods are gathered into permanent form for the benefit of succeeding generations. Each age has its individual characteristics and these are summed up in what the Germans call the *Zeitgeist*, or spirit of the age. But whatever the character of the times there has always been in the world a larger or smaller number of men imbued with the idea of progress,—that tomorrow must be better than today, that humanity is slowly toiling upward into purer manners and nobler laws, that man may have his feet on earth, but his head should be in heaven. Progress, like a spiral thread, winds backward and forward but constantly rises and advances. There is a divine unrest in all men which bids them climb and do their best. This great impulse may well be called the Pilgrim Spirit; it is stronger than bayonets, it shapes the world and changes the destiny of mankind. The Pilgrim Spirit, then, is another way of spelling intellectual, political, moral, and spiritual progress.

Abraham, the first Hebrew and the first great Pilgrim, went out, not knowing whither he went. Leaving Haran and his kindred he looked for the city which

•

hath the foundations, whose builder and maker is God. A larger view of truth saved him from the sacrifice of his son Isaac, while to the problem of moral evil he replied: "Shall not the Judge of all the earth do right?" The hero of faith is always a Pilgrim standing for a brighter and better day.

Paul was not disobedient to the heavenly vision, but forgot the things which were behind and stretched forward to the things which were before. The law gave place to the Gospel, burdensome rules to the principles of faith, hope, and love. The Macedonian cry for help fell not on listless ears and the more excellent way of love was carried to the Greeks, the Romans, and the Barbarians. Not Saul, the Pharisee and persecutor, but Paul, the apostle and missionary, lives in history, for Paul was always greatest when a Pilgrim, seeing the unseen and believing that the things which are not seen are eternal.

The ancient world placed at the Pillars of Hercules the inscription, "No more beyond." There was the limit to human vision and the stormy waters of the Atlantic held tightly the secret of the mighty continent beyond. The thoughts of men were also limited in vision and only to a few daring souls came a glimpse of the immensity of the domain of truth. Medievalism, however, was supplanted by the Renaissance, the new birth of the brain and spirit of humanity. Petrarch was the herald of the revolt against authority, for he put investigation and criticism of truth in place of blind credulity. Voight well says that Petrarch's name shines as a star of the first magnitude in the literary and intellectual history of the world. The invention of

the telescope and the mariner's compass brought the heavens near and made navigation sure and safe. Then came the revival of Greek literature and learning, accelerated by the downfall of Constantinople and the consequent scattering of classical manuscripts and scholars. The invention of printing made possible the cheap production of books and a wide diffusion of knowledge. Copernicus had shown that the world is round and not flat. Columbus sailed into many golden sunsets animated by the same purpose as Ulysses of old and singing in his heart,

"My purpose holds -
To sail beyond the sunset and the baths
Of all the western stars, until I die.
It may be that the gulfs will wash us down;
It may be we shall touch the Happy Isles."

The result was the discovery of the hidden world kept unknown until needed by humanity for its better growth and freer development. It was the morning hour in Europe; the Pilgrim Spirit was in the ascendant, and the cry was, "More beyond."

Martin Luther, another great Pilgrim and an epoch-making man, woke the slumbering ecclesiasticism of Europe with a trumpet call to liberty. His fundamental doctrines were justification by faith and the individual responsibility of every soul to God; it was the keynote of Protestantism, the right of private judgment. The effect was the breaking of the chain of authority and tradition at its strongest link. Man is ever greater than any institution or dogma. Ex-

communicated by Leo X. and summoned to appear at Worms at a Diet of the German Empire by Charles V. Luther went under the promise of a safe-conduct to stand up for his ideas before the world. On the one side, the pomp, wealth and glory of Charles V. and the Holy Roman Empire and, on the other, the faith and belief in the power of truth and the worth of the individual. After a preliminary appearance Luther finally came before the Diet on Thursday April 18, 1621, about six o'clock in the evening after a wait of two hours in the outer hall. Coming before the Emperor and his councilors in the Diet, Dr. Eck, the representative of the Emperor, began by reproaching him and then asked him, "Wilt thou defend *all* the books acknowledged by thee to be thine, or recant some part?" Luther answered firmly that those on which all agreed he could not retract, that the attacks in the corrupt laws and doctrines of the Papacy were true, also the attacks on all supporting Papal tyranny and oppression. The only refutation he would allow was evidence from the Bible and, if that was forthcoming, he would be convinced of his error but not otherwise. Darkness had come on and the hall was lit with torches and the demand was for a plain answer "without horns". The answer was given in plain words asserting the supremacy of Scripture, reason, and conscience over Popes and Councils that had erred and contradicted themselves many times. Then gathering himself together, the great-hearted Reformer gave voice to his inmost conviction: "Here I stand, I can do no otherwise. God help me. Amen."

"Luther is dead; old quarrels pass;
The stakes' black scars are healed with grass;
So dreamers prate * *
But Luther's broom is left, and eyes
Peep o'er their creeds to where it lies."

Truth is not a deposit from antiquity, but a living spring whose waters are for the healing of the nations. Stationary truth is a contradiction in terms for truth without the inherent principle of growth and development ceases to be truth. The heterodoxy of one generation becomes the orthodoxy of the next, the thought of one the sentiment of the following century. John Wesley asserted in 1768 that if we give up belief in witchcraft, we must give up the Bible. Likewise a modern evangelist linked together the survival of Christianity and the literal interpretation of the story of Jonah. But the Bible and Christianity are still in the world, regnant in the minds and hearts of men and will remain as long as man is what he is, a spiritual being. Without the power of change, any creed or institution brings to pass in the lapse of time the saying of Isaiah that "the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it;" for truth is infinite while creeds are finite; institutions are made for man and not man for institutions; new wine demands new bottles.

The English Reformation was more a political than a religious one. Henry VIII. not that he loved the Pope less but Anne Boleyn more, wrenched loose from Rome. The Pilgrim Spirit, however, through the Puritan in England and the Pilgrim in Holland and Amer-

ica voiced the moral ideals of the Reformation, protested against tyranny, affirmed the worth of the individual, and stood for civil and religious liberty. Such great ideals are spontaneous and win their way by force of inward conviction.

Previous to the reign of Queen Elizabeth, the Lollard preachers carried Wiclif's translation of the Bible into every town and hamlet of England. Then many were driven by persecution to the continent and at Geneva came under the influence of the mighty spirit of John Calvin, the organizer and logician of the Reformation as Luther was its road-breaker. When permitted to return, they carried back to England new ideas of religious and political belief. Calvinism as a theology or philosophy dominant over the minds of men is a thing of the past, but its religious and political effects were far reaching and its waters have not subsided to this day. Humanity had thrown off the torpor induced by the long night of the Dark Ages, and a new spirit of inquiry was beginning to move the minds of men. It was a time which had such writers as Shakespeare and Bacon and Rare Ben Jonson; a time when English sailors were pushing the prow of their ships into unknown seas; a time when a new spirit of nationalism had been aroused by the defeat of the Spanish Armada; a time when England was becoming Protestant not only in name, but also in fact.

The Puritans at first wished to purify the existing church and thus in London about 1564 received their nickname which appellation of scorn, like many another, soon became a badge of honor. The more radical ones became Independents or Congregationalists,

believing that any body of believers worshipping according to the dictates of conscience constitute a church without the intervention of any pope, bishop, or king. The idea behind them being as quaintly expressed by Robert Browne in the title of a book: "Reformation without tarrying for Anie." The first known modern Congregational church completely and formally organized was established in London in 1592; being preceded, however, by similar movements in 1580 and even as early as 1567. The great growth of Congregationalism came in New England and in Cromwell's England and it was designated as the *New England Way*. "These churches," says John Fiske, "aside from the religious influence which they exerted, constituted one of the most effective schools that has ever existed for training men in local self-government." Thomas Jefferson, it is said, found a picture of American self-government in a church ruled by Congregational principles. The ideas of equality, the rule of the majority, the priest-hood of all believers of the Pilgrim churches led to the central principle of modern democracy, that the just powers of government come from the consent of the governed.

The ideas of reform soon led to trouble with the ruling order. Any penalty for speaking against uniformity in political or religious life is a hard thing to realize in these days of free speech; but at that time it meant a great deal. The hand of persecution was raised heavily against these pioneers of religious liberty; John Greenwood, Henry Barrowe, and John Penry in 1593 were the last martyrs to suffer death, but many were imprisoned and made to suffer in many ways. They,

however, voiced "truths that wake to perish never," and, with that moral idealism, which is the most persistent fact in the history of man, they never flinched.

"Truth forever on the scaffold, wrong forever on the throne,—

Yet that scaffold sways the future, and behind the dim unknown,

Standeth God within the shadow, keeping watch above his own."

For a time persecution relaxed somewhat, and when James I. ascended the throne in 1603, he invited the Puritans to confer with him and the bishops concerning changes in church usages. During the discussion he lost his temper, stormed and fumed. The mention of the "Presbytery" stung him into fury by recalling to his mind how he had been restricted by it while king of Scotland. Then, breaking into speech, he said: "A Scottish Presbytery agreeth as well with a monarchy as God and the Devil. Then Jack and Tom and Will and Dick shall meet, and at their pleasures censure me and my council, and all our proceedings. Once you the bishops were out, and they in, I know what would become of my Supremacy, for no bishop, no king. Stay, I pray you, for one seven years before you demand that from me, and if then you find me pursy and fat, and my windpipes stuffed, I will perhaps hearken to you. Until you find that I grow lazy, let that alone." The King in ending said fiercely: "I will make them conform, or I will harry them out of the land, or else do worse."

The result of King James' conference was the beginning of persecution anew, and resistance on the part

of the persecuted and thus the beginning of the struggle between absolutism in church and state and liberty of thought and action. The little band of Pilgrims escaping various persecutions and hindrances went in 1608 to Holland, the only country at that time in which political freedom and religious liberty were regnant. "Contemporary writers in other countries looked at such freedom with scorn. 'All strange religions flock thither,' says one; 'It's a common harbor of all heresies, and a cage of unclean birds,' says another; 'the great mingle mangle of religions,' says a third."* The Pilgrims were members of the church in Scrooby, England, gathered in 1606; they went to Holland under the leadership of their pastor, John Robinson, and settled finally at Leyden in 1609. There for eleven years they lived together "in love and peace and holiness" and among a people who believed not only in freedom for themselves, but were willing to share it with others. It was they who, when the Spanish armies came to subjugate them, said: "We will cut the dykes, give the land back to the ocean, but Holland must and shall be free." Little Holland, with her glorious history, religious toleration, and love of liberty was a good country to live in; but the Pilgrims did not wish to become Dutch and thus lose their English heritage, so in 1620 they came to America. Other men have done great things,

"But bolder they who first offcast
Their moorings from the habitable past,
And ventured chartless on the sea
Of storm-engendering liberty."

*Beginnings of New England by John Fiske, p. 74.

Such were the men of the *Mayflower* who crossed the trackless sea to find on the rock-bound shores of New England a haven where they could worship God according to the dictates of conscience. "They were," says Lowell, "the most perfect incarnation of an ideal the world has ever seen."

Previous to their landing at Plymouth the Pilgrims drew up in the cabin of the *Mayflower* their celebrated Agreement for their better government and preservation. The cabin was small but it saw the birth of a great political document next in importance to Magna Charta, for it embodied the idea of self-government. The document was signed by all and among the names are those of common sailors and servants. "This was the birth of popular constitutional liberty," says Bancroft, "for in the cabin of the *Mayflower* humanity recovered its rights, and instituted government on the basis of 'equal laws' for the general good." The Agreement was undoubtedly an extension of their religious principles to political life, the church covenant suggesting the civil one. The Pilgrims instituted democracy and exerted a strong influence in the development of American constitutional government. The equality of all men before God leads to civil and religious liberty.

The Pilgrims had left Holland for the New World as an advance guard and, if the venture was a success, the other members of the church at Leyden were to follow. The animating spirit during the years was that of the Pilgrim and in no one of their number does it appear more strongly than in John Robinson. His farewell address at Delfshaven to the departing members of his flock brings out the inner soul of the man.

A quaint account of the same is thus given by Winslow: "We were now ere long to part asunder, and the Lord knoweth whether ever he should live to see our faces again; but whether the Lord hath appointed it or not, he charged us before God and his blessed Angels, to follow him no further than he followed Christ. And if God should reveal anything to us by any other instrument of his, be as ready to receive it, as ever we were to receive any truth by his ministry. For he was very confident the Lord had more truth and light yet to break forth out of his Holy Word." Robinson was a prophet and did not believe that God had revealed his whole will to either Luther or Calvin. The Pilgrim pastor was the real founder of Congregationalism.

Affairs in England continued to grow worse and the Pilgrims were joined by many Puritans who finally in 1628 came to Massachusetts Bay. They preferred to be God's free people in the wilderness, rather than slaves to tyranny in England. The Puritans wished to purify the Church of England and did not wish to become Separatists as had the Pilgrims. The words attributed to Francis Higginson, as the shores of England faded from sight, may be supposed to voice their views: "We will not say, as the Separatists are wont to say at their leaving of England, 'Farewell, Babylon! Farewell, Rome!' but we will say, 'Farewell, dear England! Farewell, the Church of God in England and all the Christian friends there.' We do not go to New England as Separatists from the Church of England, though we cannot but separate from the corruption in it; but we go to practice the positive part of church reformation and to propagate the gospel in

America." The logic of events, however, was too strong for them and they became Congregationalists like the Pilgrims. The Pilgrim Spirit is stronger than any ism and ever demands new forms and ways.

The Pilgrim Fathers were neither Puritans nor persecutors and believed thoroughly in religious and civil liberty. The Puritans persecuted the Quakers, expelled Roger Williams, and hung witches, but the Pilgrims at Plymouth never persecuted any one, and did not impose even a religious test for the right of suffrage. "Tolerance," Phillips Brooks once said, "is the willing consent that other men should hold and express opinions with which we disagree, until they are convinced by reason that those opinions are untrue." This the Puritans would not allow; liberty was for only those who thought as they did. As the theological professor said, "Orthodoxy, that's my doxy; heterodoxy, that's the other fellow's doxy." A priestly caste whenever and wherever found is always intolerant, for such men hold the idea that all truth is comprised in their own system of belief. The iron of Puritanism always needs the refining temper of the Pilgrim Spirit for the Puritan becomes truly great only when he becomes a Pilgrim. The Pilgrims, as well as the Puritans, were a picked body of men and, with their descendants, were "the leaven of the 'New World'" according to the happy phrase of Laboulaye. The names of such Pilgrims as John Robinson, William Bradford, Edward Winslow, John Carver, William Brewster, Miles Standish, and John Alden come readily to mind suggesting ideas of liberty and progress.

The Pilgrim Spirit makes not only for religious but

civil liberty as well, and while the Pilgrims and Puritans were working towards a nobler ideal of life in the New World the fight was on in Old England. Charles I. had succeeded his father and had inherited also his ideas of absolutism in state and church. The struggle on the part of the people was led by such noble souls as the three Johns, Elliot, Hampden, and Pym, and later by Cromwell and Sir Harry Vane. The Petition of Right was wrung from the obstinate king and, with its condemnation of taxation without the consent of Parliament, arbitrary imprisonment, billeting of soldiers on the people, and martial law, was an epoch-making document. But Charles dissolved Parliament, threw the opposition leaders into prison, put to work the Star Chamber and Court of High Commission with their extraordinary legal powers, and instituted the policy of "thorough" in church and state. The case of the ship-money brought out the protest of the dauntless Hampden, and finally after years of misrule the Pilgrim Spirit arrayed itself in arms against tyranny, and brought the head of the despotic Charles to the block. Cromwell, the great Puritan captain, became the greatest ruler England ever had. The victories of Naseby and Dunbar were crowned by the victories of peace at home and abroad. The Jews were protected and the persecuted Waldensians succored. It was Cromwell, the Pilgrim, who said, "Sir, the state in choosing men to serve it takes no account of their opinions." The government was made just, capable, and efficient, and in foreign affairs England was raised to the highest pitch of glory. His legislation anticipated the wisest reforms of the last two centuries. The

death of Cromwell brought back the Stuarts, but the Pilgrim Spirit was the leaven which eventuated in the bloodless revolution of 1688 and the accession of William and Mary and it has continued in English history to this day, bringing about many needed reforms.

The Pilgrim Spirit neither slumbers nor sleeps and in the New World led to American democracy, liberty, and equality. Cromwell, the Puritan, was the spiritual father of Washington, the Cavalier, for their swords were bathed in heaven and the dream of one became an enduring fact through the other—equal rights and a just government. The same spirit animated the soul of Patrick Henry, the impassioned orator of liberty, led Sam Adams, the man of the town-meeting, and stood by the side of Jefferson when he wrote the immortal Declaration of Independence, helped draft the Constitution, and later through William Lloyd Garrison and Wendell Phillips demanded the abolition of slavery, stood for "the higher law" with Seward and at last through Abraham Lincoln wrote the Emancipation Proclamation and declared that "a government of the people, by the people and for the people should not perish from the earth".

The Pilgrim Spirit does away with sacerdotalism and obscurantism and looks at the sun of truth with a clear and fearless eye; it declares with Horace Bushnell that the child has the capacity for Christian nurture, with Henry Ward Beecher that God is the father of all mankind and that his nature is love, with Phillips Brooks that man needs more and abundant life, expression and not repression; it also says clearly that life is superior to creed or dogma or institutions; it

identifies itself with the righteous, unpopular cause, and looks for a brighter and better day for all humanity.

Taking the Platonic doctrine of ideas as a convenient symbol the Pilgrim Spirit assumes that the eternal idea as a pattern of human things is always larger and better than its embodiment in any human institution and forever calls men to the appreciation of truth of which the eternal is the prototype. The Pilgrim Spirit, as its name implies, is a spirit, an ethical force or power making for righteousness; it is never a merely reasoned system of belief. At Plymouth there is a monument to the memory of the heroic Pilgrims who there founded a settlement based on liberty and justice. It is surmounted by a colossal statue of Faith, the apotheosis of the Pilgrim Spirit—Faith in God and faith in man. Standing there facing the east, as if to catch the first bright gleam of morning sunshine, it teaches the lesson that idealism conquers the world, that spirit is stronger than matter, that truth is eternal and must prevail.

"New occasions teach new duties; time makes ancient good uncouth;

They must upward still, and onward, who would keep abreast of Truth;

Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,

Launch our Mayflower, and steer boldly through the desperate winter sea,

Nor attempt the Future's portal with the Past's blood-rusted key."

II.

PERSONALITY.

"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Isaiah xxxii. 2.

"Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith."—Hebrews xiii. 7.

"A superior and commanding intellect, a truly great man, when Heaven vouchsafes so rare a gift, is not a temporary flame, burning brightly for a while, and then giving place to returning darkness. It is rather a spark of fervent heat, as well as radiant light, with power to enkindle the common mass of human mind; so that when it glimmers in its own decay, and finally goes out in death, no night follows, but it leaves the world all light, all on fire, from the potent contact of its own spirit."—Daniel Webster.

PERSONALITY.

Truth gains tremendously by becoming incarnated in a person. Abstract truth has little power. There are great libraries containing many books which are of little value to the world, because what truth they have has never been connected with a life. Personality rules the world. Marble, gold, and granite may perish, but personality lives on and is immortal. The pathway of the centuries is strewn with the ruins of empires, monuments, and buildings, yet man ever youthful is still regnant. Not the telegraph, the Atlantic cable, the Brooklyn bridge, the electric light, or the many great buildings or monuments in the world, but the personalities who invented, planned, and constructed them are the real marvels. Personality is the greatest thing in the world.

What then is personality? It may be defined as the essential character of a person as distinguished from a thing. Individuality is the particular as opposed to the general, and is another aspect of the idea of which personality is the larger and inclusive term. Existence as a self-conscious being is another expression for personality. Man is a living creature, a person, and personality means unity, the entire man. Personality, in a limited sense, is the outward marks by which one man is distinguished from another ; it is the persona

or mask, the outward peculiarities of form and features; but, on the other hand, it is the possession of spiritual qualities such as intelligence, justice, courage, temperance, truth, sympathy, love. The marks of personality are consciousness or the possession of life, character, or the possession of moral and spiritual qualities, will or the power of determination. The latter makes life and the possession of moral and spiritual qualities effective, and thus produces character which differentiates man from the animal world on the one hand and the inanimate world on the other. As Locke says, "A person is a thinking, intelligent being, that has reason and reflection, and can consider itself as itself, the same thinking thing, in different times and places."

Science tells the worth of personality by declaring that self-conscious personality is a development of all life, that life itself is a tendency towards individuation; that progress consists in the gradual development of personality; that personality is the end and goal toward which nature, in all its changes and struggles, has always been tending. The supreme product of the Creator's work is man endowed with personality. As the great poet makes Hamlet say: "What a piece of work is man! How noble in reason; how infinite in faculty, in form and moving how express and admirable, in action how like an angel, in apprehension how like a god, the beauty of the world, the paragon of animals." Compared with the great forces of nature, such as the wind, the fire, and the earthquake, man is puny and insignificant, but as Pascal well says, "Man is but a reed, but he is a thinking reed." The

possession of thought, mind, personality, lifts man above the brutes and led the Psalmist to exclaim,

“When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of
thy hands;
Thou hast put all things under his feet.”

The field of history is an illustration of the influence of great personalities. The great man theory may neglect the influence of forces and surroundings which determine to a certain extent the trend of a man's work, but after all has been said determinism is not a true philosophy of history. Man changes his surroundings and directs opposing forces towards worthy ends. A forward movement needs leaders to make current the new ideas among the masses. “Personality,” says Bunsen, “is the lever of history.” Biography is another name for history. The golden period of Greek history centers about Pericles, that of Rome about Augustus. Moses was the law-giver, prophet, and leader of Israel. The edicts of Pope Gregory VII. rule the Roman Church to this day. The mighty spirit of Oliver Cromwell, the hero and incarnation of English Puritanism, animated his soldiers fighting for liberty, and thus gained the victories which are the foundation stones of modern democracy. The brave Hollanders, reduced almost to subjection by the Spaniards,

would not give up, but inspired by the noble personality of William the Silent exclaimed: "We will cut the dykes, give the land back to the ocean, but Holland must and shall be free." Russia of today is the extended thought of Peter the Great, while united Germany came into being under the guiding hand of Bismarck. Protestantism is the extended shadow of Martin Luther. The name of Garibaldi is synonymous with Italian political unity. Washington and Lincoln, the one the father and the other the saviour of our country, impressed their personalities in letters of gold on the pages of American history.

The reader may say that historical writers today pay more attention to the development and influence of institutions than did their predecessors and that the influence of institutions over the thoughts of men must be taken into account. It is true that cause and effect are seen to be at work in society, and a blind recital of names is no longer dignified by the name of history, for the people and not their kings are the true factors of history. But at the same time, institutions, laws, and customs are made by men, and personality in the last analysis is the important factor. Bismarck and Moltke were supported by the patriotism and resources of forty millions of Germans, but their leadership made Germany an actuality and not a dream.

The realm of the moral life affords numerous examples of the influence of personality. The Reformation was promoted by the scholarly work of Erasmus and others, but not until the idea of justification by faith took hold of the fiery spirit of Martin Luther did the ideal of a purified church become a fact. The road-

breaker for new ideas showed his true personality when he said to the Diet at Worms, "Here I take my stand, God helping me, I cannot do otherwise, Amen." The American anti-slavery movement of the last century, which gave freedom to a race, was brought forth by a few great hearts; it was a grand moral movement inspired by noble souls; Garrison was its incarnate moral logic; Whittier, its poet; Mrs. Stowe, its novelist; Sumner, its statesman; Frederick Douglass, its race orator; but its most eloquent advocate and prophet was Wendell Phillips. The temperance movement has found fit expression in the personalities of John B. Gough and Frances Willard, while the single tax and such ideas of social betterment are identified with the name of Henry George. Moral movements become effective only when they are capitalized by personality.

The domain of literature is especially dominated by personality. All books may be roughly divided into books of knowledge and books of power, the former are scientific treatises and the great mass of books published every year, which soon become out of date and obsolete, and need either to be rewritten or destroyed. The books of power are those which have the saving salt of personality, and so last forever. "A good book," says Milton, "is the life blood of a master spirit stored up on purpose for a life beyond life." Ideas change, men come and go, but the writings of Homer, Virgil, Dante, Shakespeare, Milton, Goethe, and Tennyson find a response in the minds and hearts of men. The Bible is especially a book of power, for its truth comes

through personality, and therefore speaks and appeals to personality. Criticism does not change its essential truth, which came through personality, and its power is shown by its influence.

The home is a place for the development of personality. The relations of husband and wife, father and mother, brother and sister, lift men into the region of love and self-sacrifice. The prolongation of infancy in man, as compared with other animals, makes the home what it is, and allows for a greater development of personality than would be possible otherwise, for the helpless infant demands care, and its education and development extends through a long term of years. Every child repeats the biological history of the race in its growth and development, and the length of time from birth to maturity is a great factor in making man what he is. The home is a place for the making of character, the development of manhood and womanhood, and the strength and value of family ties come, not from precept but from example, the moral influence of personality; that familiar painting by the artist Hovenden called the "Breaking of Home Ties" is an example of the pervasive influence of personality and the power of the home. George Eliot in her story of *Silas Marner* shows the power of the love of a child to shape and mould a man's life.

Science, philosophy, literature, and the varied activities of man tell of the value of personality, but the supreme worth of personality is seen only through religion.

"For unless above himself he can
Erect himself, how poor a thing is man."

God is a person in the sense of possessing such attributes of personality as will, intelligence, justice, truth, love, and is revealed through nature and man. Nature is an ordered whole, and speaks through its visible forms of a controlling force or power. Man is made in the moral image of his Creator, and shows his kinship through personality. "The kingdom of God is within you," said the greatest of all teachers, and the great glory of Christianity is its affirmation concerning the supreme value of personality. Buddhism is a negation of personality, while Christianity is its apotheosis. Christianity is the revelation of God in terms of personality, and is based on the personality of Jesus Christ, the supreme personality of all history. The founder of Christianity was a religious teacher who lived what he taught; he appealed to life and taught truth in terms of personality. Back to Christ is the cry of the theology of today, and the endeavor is to relate belief to life and personality. Not abstract but living truth is the end and goal of Christian thought. Man is a religious animal, with eternity set in his heart, and he cannot live by bread alone.

The inherent worth of man comes through personality, which is the moral image of God in man. Life is a school and man's varied activities are the discipline for the development of character. Self-conscious personality is the development of all life, the goal toward which nature's work has always been tending, the end and aim of creative energy, and because of this, personality is immortal; for otherwise nature's work would amount to little, life would be a riddle without any meaning, and character would be denied time for

coming to a full and beautiful fruition. The supreme personality is God, the creator and sustainer of all life.

"Thou wilt not leave us in the dust,
Thou madest man, he knows not why;
He thinks he was not made to die,
And thou hast made him; thou art just."

Man then is the crown of creation and personality is the greatest thing in the world. "I think, therefore, I am," said the great French philosopher Descartes. Men, however, grow and develop, and are not so much persons as candidates for personality. Life is a field for the growth of personality, the development of men into full orb'd persons. The influence of great men, like the swell in the wake of a steamer, is seen and felt after they are gone, and though dead they yet speak. Great personalities, dominant intellects, moral heroes, and spiritual leaders are sent by God to lead the race in its onward march.

"So much one man can do
That does both act and know."



III.

A MODERN GAMALIEL.

"I have loved truth."—L. L. Paine.

"Love rejoiceth with the truth."—Paul.

"The true criticism of Dogma is its history."
—D. F. Strauss.

"Ye shall know the truth, and the truth shall make you free."—Jesus.

"In the degree that we become true Christians, we shall discover more brethren."—A. Sabatier.

"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day."
—Paul.

A MODERN GAMALIEL.

As Paul sat at the feet of Gamaliel and was instructed in the law of his fathers, so more than a generation of young men studying for the Christian ministry sat at the feet of Levi Leonard Paine, Waldo Professor of Ecclesiastical History in Bangor Theological Seminary, Bangor, Maine, for thirty-two years, and were impressed and influenced by his love of teaching, enthusiasm for knowledge, devotion to truth and genuine Christian character. Garfield's much quoted saying is particularly applicable, "A log in the forest with a boy sitting on one end and Mark Hopkins on the other would be university enough," for in Professor Paine's class-room the student sat opposite a great teacher.

Professor Paine was a New Englander in every fibre of his being and was born in Holbrook, Mass., October 10, 1832. He studied at Phillips Andover Academy and graduated at Yale College in the class of 1856—a class numbering among its members Senator Depew, Justices Brown and Brewer of the United States Supreme Court, and other prominent men, with all of whom he was intimately associated. He graduated from the Yale Theological School in 1861 and was settled as pastor of the Congregational Church of Farmington, Conn., for nine years. In 1870 he went

to Bangor Theological Seminary as professor of church history and taught continuously for thirty-two years. He was dean of the faculty of the seminary for many years on account of his seniority of service. From 1888 to 1894 he was president of the Maine Missionary Society.

History to Professor Paine is God's great providential teacher of men and in that spirit he taught his successive classes. He said, "Through history man is helped to read himself and his religious relations and duties in the lives and conduct of his fellow men. The history of the human race becomes as if an enlarged moral consciousness in which, as in a glass, every faculty and aspect of man's moral life is displayed in every possible form of human working and development. Hence history has a vital religious function.—One that has hitherto been sadly neglected. Nature and history together, embracing everything outside of man's own subjective moral consciousness, are the two great avenues of the revelation of God himself." Again, "History, which gathers up the total individual experience of the human race, speaks in clear tones for the theistic doctrine, and it is history that forms the bone and sinew of the new theology.—History indeed, is our true idealist. Its idealism, however, is not that of a Platonic or Hegelian metaphysic, but that of a historical Baconian induction."—"Surely the longer one studies history, and the more deeply one enters into an understanding of its hidden laws and forces and movements, the more clearly does one apprehend its truly divine function as a revealer of God's providential plans and purposes concerning this

world, and also as a continuous panorama of human events, unveiling as the years go by, the progressive revelations of his truth and love and grace." History brings man into closer fellowship with God, promotes optimism, and gives inspiration for truer and nobler living.

Professor Paine believed that the slightest bit of historical research is of more value than many years of metaphysical meditation and ratiocination. The metaphysician builds on a vacuum, and is hoisted by his own petard. Keep close to the facts is the motto ever before the true historian, for as Strauss well says, "The true criticism of a dogma is its history." Truth is never stationary; creeds and institutions grow and develop; the thoughts of men are widened with the years, and so "the only science of a being in a constant state of development is its history."

The German historians and theologians have made great contributions to human knowledge during the past century, but Professor Paine told his students that they would bear watching. The advancement of the German professor depends on his making some new contributions to the sum of human knowledge and the demand creates the supply seen in the promulgation by many German scholars of what eventually turn out to be merely fine spun figments of the mind without any historical foundation. He held that the present French school of historians is superior to the German one because their treatment of a subject is apt to be on a broad scale, their theories, if any, are the result of a wide range of induction, and, finally, however one may differ from a French writer, one does not have to ask

his meaning after even the first reading of his work.

The results of Prof. Paine's many years of study appear in his *Evolution of Trinitarianism*, a critical study of the doctrine and its outcome in the New Christology. The successive chapters take up Athanasianism, the Pseudo-Athanasian Augustinianism, New England Trinitarianism, the Trinitarian Outlook and Result, the New Historical Evolution, the Demands of the Historical, Religious, and Intellectual Spirit, and the eventuation of these in the New Theology. The study is an historical one and Prof. Paine says in his preface, "It is scarcely necessary to say that my object has been throughout to give the results of an unbiased historical and critical study of the subject. My aim has been first to ascertain the exact historical truth concerning this most important chapter of Christian theological thought, and next to state all the facts thus gained with the utmost candor, sincerity, and freedom." The book, however one may differ from its conclusions, is a thoroughly readable one, the style is clear and forcible, and it has yet to be answered or controverted on its own historical ground.

The *Ethnic Trinities* is a companion volume to the *Evolution of Trinitarianism* and extends the survey to the whole field of religious thought concerning the trinity. The Hindoo, the Zoroastrian, and the Greek religions are treated of in relation to trinitarian ideas. An interesting section is devoted to New Platonism and the ideas of Plotinus. Says Prof. Paine, "Scholars are coming to realize—what until recently has been little appreciated—that Plotinus was the most original and acute philosophical thinker since Plato and Aris-

tote, and that his influence today has eclipsed that of his great masters." An unsatisfactory review of the book in the *Christian Register* questions this statement, but does not accompany the same with any evidence or argument. The question naturally arises whether the reviewer had made as thorough a study of Plotinus and his writings as Professor Paine. The book in treating of the idea of mediation makes the prediction that, if that idea is carried out to its logical conclusion, Mary, the mother of Jesus, will ultimately be included in the Trinity by Roman Catholics and even some Protestants.

Professor Paine applied the inductive method of study to all fields of knowledge. Theology is no exception and needs a right view of man as well as of God, and should move from the known to the unknown, from the seen to the unseen. Man, nature, God is the true order. Not dogmatic theology but inductive theology is to be the theology of the future.

The power of growth was a distinguishing characteristic of his nature. He prepared every lesson as carefully as any student in his classes, although he had been over the ground many times during his many years of teaching church history. His lectures were not old and musty, but always new and fresh and prepared especially for the hour and occasion. He gave of his very best to his students and the animated eye, the significant gesture, and dramatic delivery added force to the truth given forth out of the creative force of his mind. He never arrived at the end of truth and believed man's comprehension of truth must be ever growing and expanding. Teaching was his work and

he threw himself heart and mind into it, and did not, like many instructors in our colleges, make it a mere adjunct to some other interest. This thirst and search for truth kept him ever young and demonstrated the power of an endless life.

The Rev. Hugh MacCallum, pastor of the First Congregational Church of Derby, Conn., speaks thus of the work of Prof. Paine with his students: "Only he who has been privileged to sit at the feet of Professor Paine of Bangor can truly appreciate his genius as a teacher. The air of the class-room was his native element, and it was always as fresh and pure as heaven could make it. Fresh air, a moderate temperature, an armful of books, a keen, penetrating mind, a never-dying enthusiasm, a magnetic personality, and a receptive body of men—all these were found in Professor Paine's class-room. He lived for his 'boys.' Neither platform nor pulpit could draw him away from them, and they received the very best that he could give. Some have feared the influence of his views and many have looked upon his teachings as theological utterances rather than historical interpretations. 'Orthodoxy,' he often said, 'is my doxy.' One thing, however, is certain, his heterodoxy was not of the heart. 'Gentlemen, it is a fine thing to study theology and church history, but when you get out into the world and come into touch with men you must preach something else.' These were his words. Even the sparkle of his eye, which told of victory, and the gesture so familiar to all who were his students have a significance which, for us at least, shall never die. Many a man in the ministry today has reason to thank God for the privilege

of coming into touch with one who as a teacher had but few equals."

In an article in the *Congregationalist* on "Professor Paine as a Teacher", President Hyde of Bowdoin College bears this testimony: "His students got from him not merely the winnowed grain of doctrine or ritual, but the sap and fiber of the sturdy stalk as it grew in the rich soil of human passion, toughened itself in the winds of controversy and ripened under the sunshine of Providence. They went forth not so much with final results in their heads as with fire in their hearts to take up the struggle for truth and righteousness where historic evolution leaves it, and continue the fight in the spirit in which the fathers fought, rather than rest idly in the victories they won. In his own judgment his books were to be his chief contribution. But the return from printed books is quick and visible and easily overestimated. The influence over successive generations of students is more like nature's slow and silent processes, and for that very reason more sure to bring forth in the end thirty, sixty and a hundred fold. Whatever may be the fortune of his fame, his influence, which is the substance of which fame is but the shadow, will rest on his incomparable skill in the distinctive work of the teacher—the making of some portion of God's great truth live anew in an individual mind and bring forth fruit in a personal life."

The teaching of Professor Paine led his students not so much to a belief as to a method of arriving at truth, not a rule but a principle. He created a thirst for truth, the living truth. He told his students not to follow any man, not even himself, unless he built upon

a rock foundation. Every man's thought must be tested even as by fire. He instilled a profound respect for the actual and said: "I can go along with a man as long as he keeps one foot on the earth, but not when he takes both feet off."

Prof. Paine was a profoundly religious man whose faith was in God and not in dogma. He told his students, "I trust more, because I love more. If I grow in grace, I ought to love more; it is Christ's dictum—Love one another."—Faith to him was always a moral act, a movement of the free will. Christ's parable of the prodigal son was the essential key to Christianity for him. He believed "that religion was based on two fundamental principles: a faith in God as the loving Father of mankind, and a faith in all men as the common children of God and heirs of his grace and mercy." Love to God and love to man are the two great commandments. Man is a free moral agent and God draws him not by force but by love. Christ's gospel is that of love and he believed with Sabatier that "in the degree that we become true Christians, we shall discover more brethren."

The students of Professor Paine esteemed him not only for his work's sake, but loved him as a friend. He was always interested in his "boys" and rejoiced in their intellectual and spiritual growth and transformation during their three years at the Seminary. Then his sagacious advice and keen analysis of a difficulty placed many a young man on his feet. He hated a sham and was keen in detecting one and appealed to only the best in human nature and so brought out the best in his students. He was kind and genial by

nature, yet dignified, and woe to presumption which was not accompanied by insight. The latch-string of his home was always out and there the student caller exchanged the desert of the monastic dormitory for an oasis of domestic life. Every man's home is his castle and its privacy should not be invaded, but there Professor Paine gained the strength for his daily work. He practiced what he preached and his atmosphere was love, joy, and peace.

"His life was gentle and the elements
So mixed in him that Nature might stand up
And say to all the world, 'This was a man!'"

Death is the debt the body pays to Nature, and so on a spring day in 1902 the silver cord was loosed, the golden bowl was broken and the spirit of Professor Paine left its frail tenement of clay and took the main traveled road to that brighter and better country where the last problem of the religious principia and of life finds a solution and an answer. The things which are seen are temporal; but the things which are not seen are eternal. The ideal becomes the real and

"Life, like a dome of many colored glass,
Stains the white radiance of eternity."

This world is poorer and the spirit world richer because of his departure. His life was an exemplification of Christian character, of good deeds and not cant, of truth and not hypocrisy. "He was a man, take him for all in all, we shall not look upon his like again." He lives in the hearts and minds of his stu-

dents and although he has joined the choir invisible he yet speaketh. He loved truth, he followed the gleam, and was a true knight in the cause of truth and liberty of thought. These words of Browning are an epitome of his life:

"One who never turned his back, but marched breast forward;

Never doubted clouds would break,

Never dreamed, though right were worsted, wrong would triumph;

Held we fall to rise, are baffled to fight better,

Sleep to wake."



IV.

THE HEBREW PROPHETS.

"Moral theism is the creation of the Hebrew prophets."—G. A. Gordon.

"The historian is the prophet looking backward."
—Schlegel.

"Prophecy is the expression of an ideal truth, which, just because it contains an eternal law of the order of the world, also finds ever new fulfilment in all times."
—Pfleiderer.

"This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and in their hearts will I write it; and I will be their God, and they shall be my people."—Jeremiah xxxi. 33.

"And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother (prophet) shall speak unto Pharaoh, that he let the children of Israel go out of his land."—Exodus vii. 1-2.

THE HEBREW PROPHETS.

The fruit on the tree of today comes from the blossoms of yesterday, which in their turn are rooted in the past. The life of today is made up from many strands and the endless web of events has been woven in the roaring loom of time under the guiding hand of God. Every race has made its contribution. The Greeks gave the world the idea of beauty in the varied forms of art, literature, and sculpture. The Greek language being the most flexible and harmonious of all languages, was the fit instrument for the expression of the thought of Plato, of the logic of Aristotle, and the poems of Homer and Pindar. Christianity was given to the world by means of the Greek language which at the time of Christ was the universal tongue. The New Testament was written in Greek. Modern architecture gains in beauty through its heritage of the stately Greek pillar. Painters and sculptors still go back to the noble examples of Greek art and receive true inspiration. After the Greek idea of beauty came the Roman idea of law. To the Roman, "Order was Heaven's first law," and with his legions he brought the world under the sway of law. Anarchy was repressed and the world first began to learn the blessings of peace. Roman citizenship in those days was the equivalent of kingship in an earlier period. All roads led to Rome; the boundaries of countries were broken down and race preju-

dice done away with, by the bringing of all nations under one imperial sway. Roman courts dispensed justice in all parts of the empire, and every citizen could appeal from them unto Caesar. Then the idea of the solidarity of the race, the oneness of mankind became apparent and thus prepared the way for Christianity with its message of the brotherhood of man. Along with and also before the Greek idea of beauty and Roman idea of law, came the Hebrew idea of duty. Israel, hewn out of the rock, was one of the greatest forces in the world's history. No true history and no true life forgets the fact that in Palestine was the cradle of Jesus the Christ. The Semites are essentially religious and their contribution to the world has been a religious one, for from them has come Judaism, Mohammedanism, and Christianity. Conduct was to the Hebrews the important thing and if we believe with Matthew Arnold that conduct is three-fourths of life, we do well to heed the message coming to us from Israel. That message is one God, one law, one element, righteousness, truth, justice, love to God, and love to man. The command in the words of Amos was, "Let judgment roll down as waters, and righteousness as a mighty stream."

The peculiar feature of the Hebrew religion was its prophets. Other religions have priests and altars, but none prophets in the Old Testament sense. The Old Testament is made up largely of the writings of the Hebrew prophets. What then is a prophet? Says George Adam Smith, "In vulgar use, the name prophet has degenerated to the meaning of one who foretells the future. Of this meaning it is perhaps the first duty

of every student of prophecy earnestly and stubbornly to rid himself. In its native Greek tongue, 'prophet' meant, not 'one who speaks before,' but 'one who speaks for, or on behalf of, another.' It is in this sense that we must think of the prophet of the Old Testament. He is a speaker for God. 'The sharer of God's counsels,' as Amos calls him, he becomes the bearer and preacher of God's word. Prediction of the future is only a part and often a subordinate and accidental part of an office whose full function is to declare the character and will of God." The best definition that I have been able to find is that in Second Peter which speaks of the prophet as a speaker, a preacher of righteousness. Renan says that "the Jewish Prophets were fanatics in the cause of social justice, and that the sight of a bad man dying old, rich, and at ease, kindled their fury." Israel's seers burned with anger over the abuses of a badly governed world. The supreme difference between Greece and Israel was that while with the former religion was an elegant plaything, with the latter it led to deeds of heroism, and a grand awakening of humanity.

Moses was the earliest of the prophets, but before speaking of him let us briefly review the early history of Israel; for the understanding of prophecy depends in a large measure upon a knowledge of the outward history of the people. The forefathers of Israel, under the guidance of Abraham, wandered from Haran in Mesopotamia into Palestine where they stayed for some time and, after many adventures, went down into Egypt, settling on the pasture-lands of the eastern Nile-delta. Here they were tolerated at first but final-

ly were heavily oppressed by the "new king over Egypt, which knew not Joseph" till under the guidance of Moses, who was of the tribe of Levi, they succeeded in throwing off the Egyptian yoke. Moses changed a band of slaves into a people and was their leader and guide. He was their prophet and messenger from God and to them he spoke the message of morality and religion. The idea of prophecy is brought out in the scene where Aaron becomes the prophet or spokesman for Moses. The verse says, "He shall be thy spokesman unto the people: and it shall come to pass that he shall be to thee a mouth, and thou shalt be to him as God." A prophet, then, is a spokesman or speaker for God. Did Moses think that himself only could be a prophet? The answer is given in the eleventh chapter of Numbers. Moses had chosen seventy elders to assist him in the administration of government. All but two of these came to the tabernacle; then the Lord took of the Spirit that was upon Moses and put it upon them and they did prophesy. Eldad and Medad, the two absent ones, also felt the Spirit and began to prophesy, doubtless praising God. A young man eager for propriety and formalism, ran and told Moses of the fact. Joshua hearing of it said, "My lord Moses, forbid them." But Moses believing that all truth wherever found is from God said unto him, "Art thou jealous for my sake? Would God that all the Lord's people were prophets, that the Lord would put his spirit upon them!"

The call is to all, for

"Great truths are portions of the soul of man;
Great souls are portions of eternity."

The prophet traces all things directly back to God. What we call conscientious convictions were a "Thus saith the Lord to him." In God he lived and moved and had his being. The impressions of conscience were God's hand laid heavily upon him. The impulse to speak was a burning fire shut up in his bones. The call to prophecy or speak is heard like the roaring of a lion. Monitions of conscience are the voice of God. Moral enthusiasm is the nature of the prophet.

The prophets have not all been men, for we find after Moses in the time of the Judges, Deborah the prophetess.

"The rulers ceased in Israel, they ceased,
Until I Deborah arose,
That I arose a mother in Israel.
They chose new gods;
There was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?"

After asking this question, the heart of Deborah goes out to Israel and she praises the Lord because she believes that Jehovah is on the side of Israel. In this spirit

、 "The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo;
They took no gain of money,
They fought from heaven,
The stars in their courses fought against Sisera."

Samuel continues the line of speakers from God. Given to the service of God from his earliest years by his mother, he continues at Shiloh the seat of worship. The name of "seer" is attached to him, that being the name at that time of a prophet. Samuel felt for the distresses of his country and sees a way out of oppression and misery under the leadership of Saul of the tribe of Benjamin. The heroic soul of Saul is aroused and Samuel gives him the religious consecration that supports him on his way.

In David's time comes the familiar figure of Nathan the Prophet. David had committed a grievous sin and Nathan told him of his sin putting it in the form of a parable. Then was David's anger kindled, and he said to Nathan, "As the Lord liveth, the man that hath done this is worthy of death: and shall restore four-fold, because he had no pity." Then comes the home thrust, the application of the truth. "And Nathan said to David, 'Thou art the man.'" Nathan was indeed a preacher of righteousness.

Elijah is the first prophet on a grand scale. The figure of Elijah the Tishbite is one of the greatest in the Old Testament.

"As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

The time in which Elijah lived was a time to try men's souls and his personality must have been a tremendous one in order to leave the impression it did. No

doubt legendary elements enter into the stories connected with him, but where there is so much smoke there must be a good deal of fire.

What were the times during which Elijah lived? Israel and Judah, which had been united during the prosperous reigns of David and Solomon dissolved their relationship after the death of Solomon, because of the oppressions of Rehoboam his successor. Then in 937 B. C. Jeroboam became king of Israel and Rehoboam was left with the kingship of Judah alone. The division was an element of weakness and led ultimately to the downfall of both kingdoms. Ahab was king of Israel during the time of Elijah. In 876 the year previous to Ahab's coming to the throne, an Assyrian army had penetrated for the first time as far as Lebanon and the Mediterranean Sea, and had laid Israel under tribute. The neighboring kingdoms of Damascus had also been victorious. It was a time of trouble. Ahab had married Jezebel, a Tyrian princess, who was a worshiper of Baal, and in her honor erected a temple in Samaria to the Tyrian Baal. Elijah protested against this idolatry and recalled the people in these words, "How long halt ye between two opinions? If the Lord be God, follow him, but if Baal, then follow him." Then in the test which followed the prophets of Baal were put to route. Ahab besides being idolatrous, committed crime in the taking of Naboth's vineyard. It seems that Naboth had a vineyard in Jezreel hard by the palace and the king wanted it for a garden of herbs. Naboth, however, did not wish to part with it although offered a better vineyard or the equivalent in money. Who knows but it may have been the family home-

stead, hallowed by loving associations! The matter is ended for Ahab, but Jezebel hearing of it says to him, "Dost thou now govern the kingdom of Israel? I will give thee the vineyard of Naboth." False witnesses testify against Naboth for blasphemy toward God and the king; he is stoned to death and his goods confiscated. Then the king goes to take possession of the vineyard, and is met by Elijah, who says in a voice of thunder, "Thou who didst sell thyself to work wickedness! thus saith Jehovah: 'I have yesterday seen the blood of Naboth and of his children in the vineyard and I will requite thee in this plat.'" Covetousness brought ruin to Ahab, the same as it does to every man. Elijah had a noble and spiritual idea of God, for he beheld God not in the wind or the earthquake or the fire but in the still, small voice. In what does the importance of Elijah consist? Says Prof. Cornill, "Elijah is the first prophet in the truly Israelitic sense, differing from the later prophets only in that his efficacy was purely personal and in that he left nothing written. He saw that man does not live by bread alone, nor nations through sheer power. He considered Israel solely as the bearer of a higher idea. If the people became unfaithful to this idea, no external power could help them; for the nation bore in itself the germ of death. Israel was not to become a common nation like the others: it should serve Jehovah alone so as to become a righteous and pure people."

The mantle of Elijah fell upon Elisha who is distinguished by the fact that, according to the Biblical record, he is the only prophet summoned to that high office by another. Through Elisha, the cavalry officer

Jehu is called to the throne of Israel and in smiting the house of Ahab brings retribution for the taking of Naboth's vineyard. At this time the principle was fully established that no other God but Jehovah should be recognized in the land.

Prophecy for the first time becomes written during the eighth century and each prophet is thus able to hand his message down to posterity. The additional advantage is also gained that each prophet can build on the foundations of those who went before him, thus carrying the truth to loftier and nobler heights and making its effects more cumulative. Amos who appeared at Bethel about 760 B. C., was the first of the writing prophets. They wrote sixteen of the books which go to make up the Old Testament. Who are they, and what is their message?

Amos is the Prophet of Righteousness and his prophetic word is "Let judgment roll down as waters, and righteousness as a mighty stream."

Hosea is the Prophet of Love. Mercy, and not sacrifice or burnt offerings, is what God requires from men. In him we begin to get a view of the Gospel.

Isaiah is the Prophet Statesman guiding the people by the divine compass through a rough and stormy period. God to him is the ruler of the universe, the force behind all force, the maker and unmaker of nations as well as men.

Micah is the Prophet of the Poor, for he believes that God loves the common people. Why? Because, as Abraham Lincoln once said, "He made so many of them." Religion to Micah is summed up in the question, "What doth the Lord require of thee, but to do

justly and to love mercy, and to walk humbly with thy God?"

Jeremiah has been called the Prophet of the Dispersion. The times were stormy and ended in the captivity in Babylon. The life of Jeremiah was one long protest against crime and folly. A living principle was his message, for the Lord said to him, "I will put my law in their inward parts, and in their hearts will I write it." God is indeed the God of individuals.

Ezekiel is the Prophet of the Captivity, some have called him the Prophet of the Church. Ezekiel was "a watchman over the house of Israel" and united the exiles by the spiritual bond of religion. His message was an ecclesiastical one, the organization of religion into the church. "He was," says Professor Cornill, "pre-eminently churchman and organizer: as such, the greatest that Israel ever had.

The Second Isaiah, sometimes called the Great Unknown, the author of the latter half of Isaiah beginning at the fortieth chapter with the words, "Comfort ye, comfort ye my people, saith your God," was one of the most spiritual of all the prophets. "The book itself must be accounted the most brilliant jewel of prophetic literature," says one writer. The message is one of hope, deliverance, the theme, self-sacrifice through love, the means. The life and death of Jesus the Christ was the completion of that message.

And what shall I more say? For the time will fail me if I tell of Zephaniah, Nahum, Habakkuk, Haggai, Zechariah, Malachi, Joel, Obadiah, Jonah, and Daniel, who all did their part in bringing out the truth that

God is a spirit and must be worshiped in spirit and in truth.

“God sends his teachers unto every age
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole age.”

Revelation is progressive. Men's thoughts are widened with the process of the sun. God reveals himself through persons. It is the prophet and not the priest who has given to the world its highest form of religion. The tree which sheltered Moses has grown and under its shade is room for all the sons of men. The message of the prophets was the everlasting reality of spiritual religion, their words were fitted to the time and place, but because they were true to God and themselves, their message is an eternal one.



V.

CHARACTER THROUGH STRUGGLE.

*"The fiend that man harries
Is love of the Best."*

R. W. Emerson.

"What is defeat? Nothing but education; nothing but the first step to something better."—Wendell Phillips.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled."—Matthew v. 6.

"Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

—Matthew vii. 7-8.

"Clearly, for strong and resolute men and women an Eden would be but a fool's paradise. How could anything fit to be called character have ever been produced there? But for tasting the forbidden fruit, in what respect could man have become a being of higher order than the beasts of the field?"—John Fiske.

CHARACTER THROUGH STRUGGLE.

And the Lord God said, Behold, the man is become one of us to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden, of Eden, to till the ground from whence he was taken.—Genesis iii. 22-23.

These words are found in the third chapter of the book of Genesis in the form which that book took after the return of the Jews from the captivity at Babylon. They are the climax of the story in which the wily serpent is represented as giving advice to the Mother of Mankind to eat of the fruit of the tree in the midst of the garden and in so doing, to have open eyes, becoming as gods knowing good and evil. The whole story represents a profound truth, for man is ever going through temptation to virtue. Innocence is the state of childhood, knowledge that of manhood. As Paul says, "When I was a child, I felt as a child, I thought as a child: now that I am become a man I have put away childish things." Childhood passes into manhood and ideas change. Eden is left never to be regained. Innocence is beautiful, but character is better and more enduring. Then the Lord God is represented as saying: "Behold the man is become as one of us," that is to say, one of the Elohim or heavenly host,

who know the good and the evil. "So he drove out the man" from the Garden of Eden to work out his destiny in the age long conflict between the opposing forces of good and evil.

This poem, legend, or allegory typifies the beginning of progress, the movement towards the "one far off divine event, to which the whole creation moves." The legend is more an epitome of the history of the individual than of the race. One might almost say that it is a recognition of the individual, that it marks the transition from tribal to individual ethics; that is to say, man is brought, for the first time, face to face with the eternal reality that character comes through struggle and not otherwise; that man, if he fell, fell upstairs; that ever and always God in his mercy and love is continually driving men out of their Edens of ease and contentment into the world of activity; that *Paradise Lost* means manhood gained—victory through defeat. Divine discontent being ever the lever of progress, the law of life.

The world of nature, the world of nations, and the world of individuals afford ample evidence of this truth. Looking at the world of nature, we see that the Creator has endowed it with abundant stores for the uses of man, but the wilderness must be subdued, coal and other minerals must be uncovered, the land must be tilled in order to secure a harvest, the forces of steam and electricity must be harnessed before nature becomes the servant and not the master of mankind. Out of the struggle with the elemental forces by which men are surrounded, the thought, the strength, the skill, and the character of mankind are

developed. It is an interesting fact that the colder climes are the seats of progress compared with the tropical ones, for the countries of the Temperate Zones represent the most advanced civilization. Germany, a land of clouds, is the home of a people who defeated the Romans, enervated by their Eden of ease,—a country, also, which has given to the world such thinkers as Kant and Hegel, such poets as Goethe and Schiller, such religious leaders as Luther and Schliermacher. England, sea-girt and with rugged coasts, has been a prolific mother of the leaders of men and has stood for civil and religious liberty, during many a dark hour of the world's history. "We must be free or die, who speak the tongue that Shakespeare spake; the faith and morals hold, which Milton held." Palestine, no larger than one of our smaller American states is a bleak, rocky, and sterile country, hewn out of the rock as it were, but from her have come the uplifting forces of religious and spiritual enlightenment which are the heritage of all men today. Little Switzerland, among the Alps, is immortal in song and story for her love of liberty. Geneva, her chief city, was for many years the home of John Calvin and from that centre went forth influences whose waters have not subsided to this day. Brave little Holland, made out of the very bed of the ocean by the struggle of her inhabitants, gave the world the first great example of religious toleration. Liberty, not only for themselves, but all men, was their belief and practice. Their unconquerable love of liberty comes out in the story that when driven almost to despair by the armies of Spain, they were led by the inspiration of their noble leader, Wil-

liam of Orange, to cry, "We will cut the dykes, give the land back to the ocean, but Holland must and shall be free." No Eden of slavish ease appeared to their minds to have any worth. Our own New England in some respects is rough and forbidding, her soil is hard to till and meagre in harvest, the largest crop is rocks judging by their abundance. Her glory, and the greatest glory of any state, is brought out in the reply to the traveler who asked, "What do you raise here?" "We raise men," was the answer.

Struggle is the law of life, for through struggle comes development and growth. One scientist goes so far as to propound the theory that all vital functions, as digestion, respiration, the circulation of the blood, began in the dimly conscious efforts of the organism. All forms of life have developed and what they are today depends on struggle in the past. Agitation which is another name for struggle is necessary to keep pure the water of oceans and lakes, whose perfect tranquility would breed disease and death. The thunder storm purifies the air, revivifies the face of nature, and is followed by the beauty of the rainbow. Nature is indeed another name for struggle and in combat with the forces of the natural world, man gains character as well as victory.

The world of nations is governed by this law of struggle. Compare the political map of the world of today with one of a hundred, two hundred, or three thousand years ago and note the difference. Gone are the ancient nations of Nineveh, Babylon, Media, Persia, Parthia, Greece and Rome because they lost step with the onward march of humanity and sank into

Edens of ease, pride, selfishness, greed, and pleasure.

The nation which is perfect, like the man who knows it all, is an enemy to progress. The good is ever the enemy of the best. China was a nation and had a civilization of its own, when the people of Europe had not yet emerged from barbarism. To the Chinese the world is indebted for the first idea of printing and for the invention of gunpowder. China, however, has been satisfied with her past and almost until the present day has been an Eden of complacency, fenced about by walls excluding new ideas. Now all is changed. The allied armies have captured Peking; Russia and Japan are at war in Manchuria, and by the inevitable force of events, the Chinese will be driven out of their Eden of complacency; the walls encircling them will be broken down; the barriers burned away; China, like Japan, will begin a new career of progress by struggle with modern conditions.

Divine discontent both with nations and individuals is better than slothful ease. Progress comes not from contented minds. Some years ago Pope Alexander VI. gave "of his mere liberality" to Spain and Portugal all the land thenceforth to be discovered. Portugal since has become a forgotten nation while Spain with her glorious past dwells in an Eden of pride. The once wealthy and powerful nation of Europe whose name struck terror to the hearts of her enemies has sunk into a lethargy of pride over past achievements out of which the guns of Dewey at Manila and Sampson at Santiago have failed to rouse her.

Political life in all countries is kept pure by agitation, by public opinion. An effective opposition is nec-

essary in a democratic form of government for an Eden of unrestrained power brings corruption. Presidential elections are worth, as a means of popular education, all that they cost in time and money. Wendell Phillips believed that a democratic form of government needs great men to arouse the ideals of truth and righteousness latent in all men. Agitation is ever the secret of progress, for, if a monarchy is like the Alps, cold and serene, a democracy is like the sea restless but ever free, and the secret of its purity lies in its continual agitation.

War is a method of struggle necessary at times in the world of nations, for Edens of repose and peace protect wrongs many times. "War with its attendant horrors should be avoided at all times," say some, but we should remember that there are worse things than war—for example, injustice and slavery. Cromwell and his troopers through the fortunes of war put an end—so far as Englishmen were concerned—to the doctrine of the divine right of kings; the patriots of the American Revolution achieved not only their own liberty, but that of Englishmen as well; Napoleon, though selfish in his policies, spread the thoughts of the French Revolution,—Liberty, Equality, and Fraternity,—throughout Europe; the Civil War put an end forever in America to the buying and selling of human beings as chattels, and all the wealth and all the life the war cost is offset by the gain to humanity, even if not equaled by the two hundred and fifty years of wealth amassed by the blackman's labor; the Macedonian cry of little Cuba to come over and help her was heard by the American people and the results are be-

coming apparent. The deaths in Havana in 1898 were eighty-five to each thousand of the population. The death rate in 1901 was reduced to a little more than twenty-two to the thousand. Yellow fever is being stamped out and will soon be no longer the menace that it was to Cuba or this country. War is indeed rough surgery with its terrible suffering and death, but in its wake comes health and permanent peace. From seeing ill comes good and through struggle the human race is not only chastised but it moves onward.

“See! In the rocks of the world
Marches the host of mankind,
A feeble, wavering line.
Where are they tending?—A God
Marshall’d them, gave them their goal—
Ah, but the way is so long!
Years they have been in the wild!
Sore thirst plagues them, the rocks,
Rising all round, over-awe;
Factions divide them, their host
Threatens to break, to dissolve,—
Ah, keep, keep them combined!
Then let us fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On to the city of God.”

It is, however, to the world of the individual that we look for the exemplification of victory through defeat, power through struggle. Wrestling Jacob is an example for humanity. “There wrestled a man with him until the breaking of the day. . . . And

he said, 'Let me go, for the day breaketh.' And he said, 'I will not let thee go, except thou bless me.' And he said unto him, 'What is thy name?' And he said, 'Jacob.' And he said, 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men, and has prevailed.' And Jacob asked him, and said, 'Tell me, I pray thee, thy name.' And he said 'Wherefore is it that thou dost ask after my name?' And he blessed him there."

Samson, a mighty man of strength, gave up the secret of his power for a supposed Eden of peace and quietness. Betrayed into the power of the Philistines his eyes were put out and he was brought down to Gaza where he was bound with fetters of brass and did grind in the prison house. By and by his strength returned to him and when brought before his enemies to make sport for them he leaned upon the pillars whereupon the house rested. "And he bowed himself," says the story, "with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life."

Jeremiah, like many another prophet of righteousness, was held up to mockery and derision until he was persuaded to refrain from speaking the truth; but there was a burning fire shut up in his bones and he grew weary with forbearing and could not contain himself. There is a divine unrest in all men that bids them climb and do their best.

The Pilgrims "ventured chartless on the sea of storm engendering liberty" leaving their old homes to find a haven where they could worship God according

to the dictates of conscience. No Eden of ease secured by conformity to what they deemed wrong had any power over them. "They were," says Lowell, "the most perfect incarnation of the ideal the world has ever seen."

Washington after eight years of hardship in the service of his country during which time he had visited his home but once for a few hours bade farewell to his companions in arms and retired to Mt. Vernon to end his days in peace and quietness. But the years immediately following the Revolution have been well called the "critical period of American history", for it seemed as if all the struggle of the long years of war would go for nothing. It was no time for Edens of ease for any patriot and Washington did his part in bringing about the Constitutional Convention, left Mt. Vernon to become its presiding officer, and when its work was finished became through its results the first president of the country he had done so much to establish.

Franklin at the breaking out of the Revolution was an old man, wealthy, and one who had received many honors from the crown. He had everything to lose and nothing to gain, but he turned his back on his contemplated Eden of ease for his old age and devoted himself to the service of his country giving time and money without stint, crossing the ocean to secure the favor of France, and finally at eighty-one sat as a member of the Constitutional Convention.

Paul fancied he could find repose and security for his own beliefs by the persecution of those differing from him; but the heavenly vision to which he was not

disobedient changed him from a persecutor to an apostle and led him to exclaim, "Woe is unto me, if I preach not the gospel." There were no struggles too arduous, no difficulties too great, but in labors abundant, in prisons abundant, in stripes above measure, in deaths oft, in perils of rivers, in perils of sea, in danger of robbers, in labor, in hunger and in thirst did he testify to the love of Christ which animated his soul. Paul speaks of the law of the flesh warring against the law of the mind and in this struggle the ascendancy of spirit over flesh. For as many are led by the spirit of God, these are sons of God.

The most perfect example of the law of struggle and of victory through apparent defeat is shown by the life of Jesus. He came unto his own and his own received him not. The temptation of hunger, of spiritual pride, and love of power were met. The Eden of Galilee was left for Jerusalem and there in the supreme hour when the world needed a loyal Master, Christ was true and in the thrice repeated prayer in the garden, "O my father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt," showed the greatness of self-sacrifice. Then from seeming defeat, the death on the cross, Christianity became regnant as the redeeming force of the world.

But now you say all this is true. I recognize struggle and its need in nature, in the world of affairs, and in the lives of saints and heroes. Jesus Christ is our master, through his struggle with the forces of evil even to giving up his life for the sake of truth. But is there not some way I can escape from the necessity

of struggle, some way to escape into ease and lassitude? No. Character comes only through struggle and the making of character is the end and aim of life. The family relation is not so much to make men happier as make them better. Parents can be helpful to their children but cannot remove from them the necessity of struggle. Financial independence does away with a certain kind of struggle but with it comes the question whether wealth shall be a means or an end; does the money own the man or the man the money? The story is told of a father who shielded his son from struggle, solved all moral questions for him, would not allow him to enlist in the War of the Rebellion, became in fact, an arbiter and judge for all his son's acts. What was the result? Thrown on the world to shift for himself after his father's death, his undeveloped will, moral sense, and ideals were not strong enough and he died a disgraceful death. Not slothful ease and contentment, but sacrifice, effort, and struggle is the law of life. Religion gives its sanction, for by means of struggle upward do we become children of God.

The history of the world and man's spiritual life begins with a garden and ends with a city,—the holy city of new Jerusalem, coming down out of heaven from God and accompanied by the declaration that the tabernacle of God is with men—the fitting culmination of long ages of struggle and aspiration, the domination of the spirit over the flesh, of mind over matter, of the unseen over the seen, of the eternal over the temporal. Difficulty, struggle, progress is the law. Ever on and upward to higher and nobler ideals. No dead fact stranded on the shore of the ob-

livious years, but living truth gained by struggle is the permanent aspiration of humanity. Paradise lost means manhood gained—victory through defeat, for defeat is nothing but education; nothing but the first step to something better, struggle being ever the law of life. God in his love and mercy drives men out of their Edens of ease and selfishness into the world of struggle and thus into the achievement of character.

“Better to stem with heart and hand
The roaring tide of life, than lie
Unmindful, on its flowery strand,
Of God’s occasions drifting by!
Better with naked nerve to bear
The needles of this goading air,
Than in the lap of sensual ease, forgo
The godlike power to do, the godlike aim to know.”



VI.

THEOLOGICAL VIEWS.

"The heart makes the theologian."—

"He at least believed in Soul, was very sure of God."—Browning.

*"The man
That could surround the sum of things, and spy
The heart of God and the secrets of his empire
Would speak but love. With love the bright result
Would change the hue of intermediate things
And make one of all theology."*—Chalmers.

*"And no man putteth new wine into old wine-skins;
else the wine will burst the skins, and the wine per-
isheth, and the skins: but they put new wine into fresh
wine-skins."*—Mark ii. 22.

THEOLOGICAL VIEWS.

(Read to Ordination Council, Congregational Church,
Whiting, Vermont, December 2, 1902).

“Man, with the eternal fire of youth in his eyes, has created gods in the past, and will create new ones in the future,” is a statement in the realm of religion that man is the measure of all things. Men may differ as to what emphasis should be put upon this statement, but as a man thinketh so is he. Show me your man and I will show you his god; or show me a man’s god and I will show you the man. The important question then in all religious thinking is, What is man? Man, in any true sense of the word, is a unit, and must be viewed as such; but, for purposes of analysis, man may be said to be a physical being, a social being, an intellectual being, and a spiritual being.

As a physical being, man comes into the world, lives and dies; and in these facts is like all other animals. He is not a creature by himself, nor does he belong to a separate order or class from other animals. As a physical being he is a vertebrate, a mammal, and a primate, who has developed from a common stock of primates, back to which we may trace the converging pedigree of monkeys and lemurs. Thus man is a product of development, of evolution. But the emphasis should be laid on what he is, not on what he

was once. As Dr. Courtney says, "I was an anthropoid ape once, a mollusc, an ascidian, a bit of protoplasm; but, whether by chance or providence, I am not now. When I was an ape, I thought as an ape, I acted as an ape, I lived as an ape; but when I became a man I put away apish things. Man's moral nature is what it is, not what it was." Man and the ape then are from a common ancestry, but one developed and stayed an ape, while man became man, and is still developing.

The early history of man was almost wholly physical. The struggle for existence taxed all his energies and resources, and only the fittest survived. Scientists tell us that from the earliest beginnings of life physical variations went on, and that from the pectoral fin of a fish developed the jointed fore-limb of the mammal with its five-toed paw, and thence with slighter variation the human arm with its hand, while the rudimentary pigment spot of the worm by the development and differentiation of successive layers gave place to the variously constructed eyes of insects, mollusca, and vertebrates. Man still repeats the history of the race, for the human embryo at certain stages of growth is like that of various animals, and cannot be differentiated from them. The child in infancy, youth, and manhood develops, and stages of savagery, barbarism, and civilization can be easily traced.

Man then is a physical being, but he is also an intellectual being. As we have seen, man at first was but an animal, and might have remained such but that changes in the brain became more important and helpful in the struggle for existence than mere physical

changes. Even at the present day, the physical differences between men are very slight, but intellectually many men are as wide apart as the poles. Brute strength is no match for intellectual power. The attribute that makes man superior to all other animals is the power of thought. As Pascal well says, "Man is but a reed, but he is a thinking reed; a blow may crush him, but he unlike the animals knows from whence the blow falls." Through the power of thought man's life becomes an ordered one, the universe is seen to be a coherent whole, the world and its varied phenomena are reduced to unity. Man is capable of thinking God's thoughts after him.

Man is not only a physical and an intellectual being, but also a social being. Man's association with his fellows has been a strong factor in his development. We are indeed members one of another. Man is naturally gregarious, and the home, the state, and the church are the embodiment of this principle. One of the great causes of man's intellectual and moral growth was the lengthening of infancy and the consequent increase of brain surface. Among many animals the young are born, live and die within a comparative short period of time, and their special aptitudes, tendencies, or instincts are born with them; but it is not so with man, who comes into the world almost helpless, and continues to develop through a long period of infancy reaching into years before the individual becomes a mature man.

Two results of this prolonged period of infancy in man are important. First, the prolonged period of development means that the brain of man is plastic for

a long period of time, and is thus susceptible of development through education. The child is father of the man, but years are needed to bring the promise and potency to full fruition. Man is born not so much a person as a candidate for personality. The second result of prolonged infancy in man is the need of parental care from birth to maturity, and from this need written by God in the constitution of man came the home.

“Resting on earth, but leading up to heaven,
Like Bethel’s ladder, home to man was given;
First ray of love in self’s benighted life,
The care of other self in maid and wife.
Then pity quickened for the crying child,
Last, duty, and the man that roamed the wild,
Chief brute in cunning, but with death his goal,
Breathed on by God became a living soul.”

Out of the family life, the care for others than one’s self have come morality, love, self-sacrifice, and without their ennobling influence man is but a brute. Individual selfishness gave place to altruism, and from the home came the state, the church, and civilization, as we see them today.

Man besides being a physical, an intellectual, and a social being is also a spiritual being.

“For unless above himself he can
Erect himself, how poor a thing is man.”

Man remains today what he always has been and always must be by his constitution—a religious

animal. Whether the Greek "anthropos" etymologically signifies or not "one who looks upward," it in that sense rightly designates man. Man in the dawning of consciousness was differentiated from the animal, for as we read in Genesis, "God created man in his own image, in the image of God created he him." The Platonic view of the soul as a spiritual substance, an effluence from Godhead, which under certain conditions becomes incarnated in perishable forms of matter, is another way of stating the same truth, "From rudimentary beginnings through countless ages the soul life has become the predominating element in man," says John Fiske, "and whereas, in its rude beginnings, the psychical or soul life was but an appendage to the body, in fully developed humanity the body is but the vehicle of the soul." In the words of Paul, "Howbeit that is not first which is spiritual, but that which is natural, then that which is spiritual."

The fact that development becomes intellectual, social, and spiritual shows that nature's work from the beginning has tended towards the development of personality, the greatest thing in the world, that man is a self-conscious moral being, a person and not a thing; that as a person man is endowed with conscious free will and reason; that he has physical, mental, social, and spiritual characteristics; that behind all force and all appearance is a conscious purpose and end; that evolution is God's method of work, that through the study of man and the world we come to God, the Maker, Creator, and Preserver of all life. Theism is the only key, the only rational explanation to the facts presented by man and the universe. Athe-

ism is a confession of intellectual and moral despair, and makes the world a chaos and not a cosmos.

The ultimate end and explanation of all thought and life is God. There is a power not ourselves which makes for righteousness. Back of all movement there must be a mover. Every house has an architect, and the architect of the universe is God. Human thought may transcend for a while the limits of time and space, but as an ultimate fact it must postulate—"in the beginning God." The most sublime definition of God is that of Jesus Christ to the woman of Samaria, "God is a spirit." God is transcendent and immanent, in the world and above it. He is the Creator and Source of all life, and is infinite in wisdom and power. The power that wells up within us in consciousness is the same power that keeps the planets in their orbits and controls the farthest atom of star dust, for in him we live and move and have our being; nearer is he than breathing, nearer than hands and feet. He is not an absentee or idle God, but is active in the world and among men, for there is "one God and father of all, who is over all, and through all, and in all."

God reveals himself through nature. The green of spring, the golden of summer, the purple of autumn, the snow of winter, the recurrence of seed-time and harvest, the ebb and flow of the tides reveal the workings of an orderly purpose. The universe is everywhere the expression of intelligence,

"For the world was built in order,
And the atoms march in tune."

There is an underlying unity which is the result of rational purpose, and is capable of being understood because man is a rational being, and capable of thinking God's thoughts after him. Through nature we come to nature's God.

"The heavens declare the glory of God;
And the firmament showeth his handy-work;
Day unto day uttereth speech,
And night unto night showeth knowledge."

God reveals himself to the conscience of man. "There are two things," said Immanuel Kant, "which fill me with awe because of their sublimity—the starry heavens above us, and the moral law within us." God is not the God of the dead, but of the living, and is constantly revealing himself to his children. The Quaker doctrine of the inner light is the expression of a great truth, for God comes to us as to Elijah of old not in the wind, the fire, or the earthquake, but in the still small voice.

The Bible contains a revelation of God. It is not the revelation itself, but the record of it, for the revelation was made through persons. The revelation is a progressive one, for "first the blade, then the ear, and then the full corn in the ear." Abraham gets a larger glimpse of God than his neighbors, rises up out of the mire of heathenism, and becomes the father of the faithful. Gradually men come to a larger and nobler idea of God as shown by Isaiah, Ezekiel, Hosea, and the other prophets. Job and the Psalms are the expression of a widening and deepening thought. Then

the New Testament gives us the revelation of God through Christianity. The truth of the Bible is not true because it is in the Bible, but it is in the Bible because it is true. The Bible is true because it makes men true. The movement of Biblical interpretation is from the letter to the spirit. In the words of noble John Robinson, "The Lord hath more truth and light yet to break forth out of his holy word."

Another revelation of God comes through literature, and especially through the thoughts of the great poets. The poems of Whittier entitled the "Eternal Goodness" and "Our Master" strike a deep spiritual note; Tennyson's "In Memoriam" is an expression of faith in spite of doubt. Browning's optimism is the expression of his belief in the living God.

"God's in his heaven,
All's right in the world."

All inspiration is one, and differs not in kind but in degree. The poets are the prophets of today.

"Slowly the Bible of the race is writ,
And not on paper leaves or leaves of stone,
Each age, each kindred adds a verse to it,
While sings the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophet's feet the nations sit."

History shows there is a providence that directs the affairs of men. The fact that the world is a moral order is brought out in letters of gold on the pages of history. Napoleon believed that God was on the side

of the heaviest artillery, but even he failed as soon as he fought only for his own aggrandizement, and the establishment of a Napoleonic dynasty. The lonely exile at St. Helena must have realized that the stars in their courses fought against Sisera. Babylon, Egypt, and Rome have been weighed in the balance and found wanting. Tyranny and moral deceit brought Charles I. to the block. It was no accident that the Puritans and not the Spaniards settled New England. Washington and Lincoln were leaders raised up by God for great needs, as were Moses and Joshua of old. There is a providence in the history of nations and individuals which shapes their ends rough hew them how they will.

God reveals himself then through nature, the moral conscience of man, the Bible, literature, and especially poetry, and the movements of history, but beyond and above all these God reveals himself through personality. The supreme revelation of God is through the person of Jesus Christ. "He who hath seen him hath seen the father." "Love is God. Christ is our highest and completest historic expression of love. Therefore Christ is the Son of God, our interpreter of the divine, our vision of the Father." Christ brings man to an at-one-ment with God, and the value of his life and death lies in its moral efficacy, it being a revelation of God, showing his love, purpose and character as the Father of all mankind. I reject the idea of a substitutional or sacrificial atonement as dishonoring both to God and man. The saving power of Christ consists in his manifestation of the Father's love. The prodigal son had no go-between between his father and himself,

for when he came to himself he went directly to his father, who fell on his neck and kissed him. Jesus Christ taught his disciples direct access to God, his Father, their Father, and our Father. Christianity is doctrine of a person, the power of an endless life. The world is full of truth, men know the difference between good and evil, but the great need is some dynamic, some power to translate theory into fact, ideals into character. Jesus Christ came that men might have life and have it more abundantly. The transcendent power of a divine life showing men the love of God and redeeming their lives from sin is seen in the person of Jesus Christ. Through him the fatherhood of God and the brotherhood of man are made a living reality. The life of Jesus Christ is the life for all men to lead. We can follow him, for Christ differs from other men in degree and not in kind. All divinity is one, man is made in the image of God, and contains a spark of divinity. Christianity, however, is not a theory, a speculation, or a philosophy, but a life and a living process. The true Christian is

“Not he that repeateth the name,
But he that doeth the will.”

Jesus Christ is the supreme revelation of God the Father, because he exemplified in his own life the character of love. We repeat with the poets:

“O thou great Friend to all the sons of men,
Who once appeared in humblest guise below,
Sin to rebuke, to break the captive's chain,
And call thy brethren forth from want and woe.

We look to thee! thy truth is still the Light,
Which guides the nations, groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.

Yes; thou art still the Life, thou art the Way
The holiest know; Light, Life, the Way of heaven!
And they who dearest hope and deepest pray,
Toil by the Light, Life, Way which thou hast given."

"Through him our first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with his name.

O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine."

Salvation is of two kinds, social and personal, and the strands of both are mixed together as in the pattern of a cloth. To change the figure they are the two sides of the same shield. We are all dependent one upon the other. Our standard of living, our thought, and our religion are determined to a great extent by our surroundings. The welfare of one is the welfare of another. The failure of Baring Brothers in England produces a money stringency in America. War in China reduces the demand, and thus the price for cotton cloth. The boy brought up in the slums amidst degrading influences tends to become a criminal; the boy brought up amidst educational advantages tends to become a scholar. The Chinaman tends to be a follower of Confucius, the Turk a Mohammedan, and the

Italian or Spaniard a Catholic. No man liveth to himself and no 'man dieth to himself. Society is a vital organism and not a mere aggregation of mechanical parts. There is a solidarity of the race and humanity is being slowly lifted to nobler intellectual, moral, and religious heights. The home, the church, the school, and the state are all working together for the elevation of the race. All factors are needed, for from brute to man, from savagery to civilization is a long cry, and there is yet much to be done. The climbing of man out of animalism into some "measure of the stature of Christ" shows us, however, that

"Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of
the suns."

On the other hand, salvation is also individual. Man has the power to change his surroundings, and to a great extent makes his own heaven and hell.

"I sent my Soul through the Invisible,
Some letter of that After-life to spell;
And by and by my Soul return'd to me,
And answered 'I myself am Heaven and Hell.'"

Jesus Christ came to redeem men from their sins, to show them a more excellent way, and to fill them with love so that they will return unto their Father. The prodigal son after spending his inheritance in riotous living had a hard time of it, but the punishment was remedial and brought him to himself. "The way of the transgressor is hard." Punishment must

continue as long as sin exists, for God hates the sin while loving the sinner. God unites justice and mercy, and we must say as of old, Abraham said at Sodom: "Shall not the judge of all the earth do right?" Otherwise we cannot account for all the good in the world, or hope and work for the ultimate triumph of good over evil.

"Who fathoms the eternal thought?
Who talks of scheme and plan?
The Lord is God, He needeth not
The poor device of man.

The wrong that pains my soul below
I dare not throne above;
I know not of His hate . . . I know
His goodness and His love.

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care."

Salvation is by character and not otherwise. Any effort to get a man into heaven is of little worth except heaven be got into the man. Life is a school for the training of character after the likeness of Jesus Christ. Death is but a shifting of the scenes, and the same moral law must hold in the next world as in this. God

is behind the race, and his purpose must be a redeemed humanity, for he has made us and not we ourselves. If God is for us, who then can be against us? Any other belief is the royal road to atheism.

“O yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taint of blood;

That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.”

From the foregoing belief as to God and man comes a belief as to immortality. Man is made in the moral image of God, and life is a school for the development of character. Self-conscious personality is a development of all life, the end and goal toward which nature's work has always been tending. We expect immortality for it, because as Professor T. H. Greene well says, “A system providing for the development of personality cannot be expected to issue in the extinction of personality.” The belief that personality is the end and aim of creative energy, compels the belief that the soul's career is not ended with this life. Otherwise life is a riddle without any meaning. Character is denied time for coming to a full and beautiful fruition, for our days here are as swift as a weaver's shuttle in their going, and we bring our years to an end as a tale that is told. The coming of Jesus brought immortality to light, and gave the world a higher and nobler view

of life, and consequently of destiny. The propulsive power of an endless life radiated from his personality, and inspired his disciples after the seeming defeat of all their hopes and aspirations by the crucifixion of their Master to go out and preach unto all the world not a dead but a living Christ. The old view of mingled hope and doubt comes out in the words of Socrates: "The hour of departure has arrived, and we go our ways, I to die, and you to live—which is better, God only knows." The Christian note of hope and faith is thus struck by Paul, "For me to live is Christ, and to die is gain. I am now ready to be offered, and the time of departure is at hand to be with Christ, which is far better."

Man then is a religious being, for God is our father; Jesus Christ is the spiritual leader of the race, our image of the Father; life is a school for the building of Christian character and the home, the state, and the church are institutions instituted by God for that purpose; eternal life begins here and now, for God is not the God of the dead but of the living. Man is not what he is, but what he aspires to be. "Thou hast made us for thyself, O Lord," says Augustine, "and we are restless till we rest in Thee." Men come and go, ideas change, thought is enlarged or narrowed, nations wax old and perish, but behind and beyond all change God remains; theology changes, but religion abides.

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

188
85

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: March 2005

PreservationTechnologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111



LIBRARY OF CONGRESS



0 013 985 917 0

LIBRARY OF CONGRESS



0 029 557 433 1